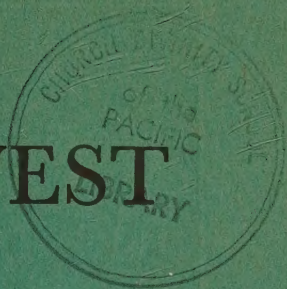


# THE EAST AND WEST REVIEW



AN ANGLICAN OVERSEAS QUARTERLY

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THE PROTESTANT EPISCOPAL CHURCH  
IN THE U.S.A.

Jno. B. Bentley

ISLAM AND CHRISTIANITY AMONG THE  
YORUBA

J. S. Trimingham

LAY WITNESS IN NORTHERN INDIA

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THE CHURCH IN THE SOUTHERN SUDAN

Christopher L. Cook

AFRICAN MARRIAGE AND FAMILY LIFE  
(Review)

Elizabeth Macartney

LITERACY PROBLEMS AND OPPORTUNITIES

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ONE SHILLING

Vol. XIX. No. 4

OCTOBER, 1953



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The REVIEW is published quarterly, price 1s. net, by the S.P.C.K. The Annual Subscription (post free) is 4s. 6d. It can be obtained either from The Society for the Propagation of the Gospel, 15, Tufton Street, Westminster, S.W.1, from The Church Missionary Society, 6, Salisbury Square, E.C.4, from The Society for Promoting Christian Knowledge, Northumberland Avenue, W.C.2, or from The Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.



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# THE PROTESTANT EPISCOPAL CHURCH IN THE U.S.A—ITS OVERSEAS MISSIONS

By JNO. B. BENTLEY\*

THE MISSIONARY SOCIETY

**T**HE Protestant Episcopal Church in the United States of America "is indebted, under God, to the Church of England for her first foundation and a long continuance of nursing care and protection."—(Preface: Book of Common Prayer.)

The "first foundation" occurred at Jamestown in the Colony of Virginia in 1607, for it was there that the first permanent English settlement in America was established, and it was there that English civilization and the English Church first found permanent root in the New World.

The "long continuance of nursing care and protection" extended from Jamestown to Yorktown. During that Colonial period of almost 175 years, it was the missionary zeal and enthusiasm, "the spiritual temperature," of the Church of England that supported the Church in the American Colonies. Without the interest, the prayers and the gifts of the Church of England, the young Church in America must have died. Above all, the Mother Church's greatest contribution in those early days was the gift of her sons, who came out to serve as ministers in the parishes of the New World.

Having been born of a great missionary tradition, it was right that the young Church in America, having come of age and having declared her independence, should take steps to set up an organization through which that tradition might be perpetuated and through which the missionary obligation of the Church might be fulfilled. It did set up such an organization in 1820, and in the language of Canon 3 :—

This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church.

## THE NATIONAL COUNCIL

The National Council, as constituted by Canon, shall be its Board of Directors, and shall adopt By-laws for its government not inconsistent with the Constitution and Canons.

The Presiding Bishop and the National Council as hereinafter constituted shall have charge of the unification, development and prosecution of the Missionary, Educational, and Social Work of the Church, of which work the Presiding Bishop shall be the executive head.

\* The Right Reverend Jno. B. Bentley, D.D., former Bishop of Alaska, is Director of the Overseas Department and Vice-President of the National Council of the Protestant Episcopal Church in the United States of America.

Canon 4.—The National Council, herein referred to as the Council, shall be composed of sixteen members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters, and eight shall be Laymen, two Bishops, two Presbyters, and four Laymen to be elected at each triennial meeting of the General Convention; of members elected by the Provincial Synods, each Synod having the right to elect one member at its last regular meeting prior to the triennial meeting of the General Convention; and of four members of the Woman's Auxiliary to the National Council to be nominated by it and elected at each triennial meeting of the General Convention. The President, the Vice Presidents and the Treasurer of the Council shall be *ex officio* members thereof.

In addition to the elected members of the Council, who meet four times a year, there is a permanent staff of officers and secretaries, working at the Church Missions House in New York City, and at Tucker House in Greenwich, Connecticut, who prepare reports and recommendations for Council study and action, see that the Council's decisions are made effective, and carry on the daily business of the Society.

The National Council is organized in six departments: namely, the Home Department, the Overseas Department, the Department of Christian Education, the Department of Christian Social Relations, the Department of Promotion, and the Department of Finance. Some of these departments are subdivided into divisions, each division having responsibility for some particular area of work within the scope of the department's over-all responsibility.

Here, then, is the historical background for the establishment and organization of the Missionary Society through which the Protestant Episcopal Church in the United States of America carries on its missionary enterprise at home and overseas. Its Missionary Society is considered as comprehending every man, woman and child in the Church. The Missionary Society is the Church, and the Church is the Missionary Society.

What of its overseas missions?

## THE OVERSEAS DEPARTMENT

### *Its Function*

Upon the Overseas Department of the National Council is laid responsibility for "the unification, development and prosecution of the missionary" work of the Church in those areas which lie beyond the continental borders of the United States, and in co-operation with, and drawing upon the resources of, the Departments of Christian Education and Christian Social Relations, the Overseas Department is responsible for "the unification, development and prosecution of the missionary, educational and social work of the Church" in those areas which lie beyond our own borders.

*Its Programme*

In the discharge of its duties, the Overseas Department is responsible for the preparation of a Programme and Budget covering the work of the Church in its overseas fields. The Programme under which the work of the Overseas Department is carried on in 1953 provides for lending aid to missionary personnel and financial grants to twenty-five dioceses and missionary districts located in the nineteen countries and territorial possessions of:—

Alaska; Brazil (Central, Southern and South-Western Brazil); Cuba; Dominican Republic; Haiti; Hawaiian Islands and Okinawa (Honolulu); India (Dornakal); Japan (Hokkaido, Kobe, Kyoto, Kyushu, Mid-Japan, North Kwanto, Osaka, South Tokyo, Tohoku, Tokyo); Liberia; Mexico; Panama Canal Zone and Colombia, Costa Rica, Nicaragua, Panama; Philippines; Puerto Rico; Virgin Islands.

In ALASKA, the Church's mission is to the Eskimos who live on the bleak Arctic Coast, to the Indians who live in the broad valley of the Yukon and in South-eastern Alaska, and to the White settlers who, in increasing numbers, have established new homes in this vast northern territory.

For many years we had one large missionary district in BRAZIL. To-day, like Cæsar's Gaul, Brazil has been divided into three parts. The northern part of the old District of Southern Brazil has been set apart as the Missionary District of Central Brazil. The southern section, bordering on the Atlantic, has been established as a new missionary district which perpetuates the old name of Southern Brazil. The south-western portion of the old district, that part which lies far inland and touches the borders of Uruguay and Argentina, forms the new District of South-western Brazil.

The National Council of the Brazilian Church has been given increased authority and responsibility. The programme of self-support and of training a native leadership is well under way in Brazil. Two of the three bishops there are native Brazilian Churchmen.

In CUBA, as in many other overseas fields, we have succeeded in enlisting and in training a splendid native leadership. As a result, our American missionary staff in Cuba is small as compared to the staff of Cuban clergy and lay workers. The Church in Cuba counts more members on its rolls than are to be found in any other missionary district either in the United States or overseas.

For over 100 years we supported work in CHINA. To-day there is no place in Communist China for foreign missionary personnel. Our staff has been withdrawn. We are no longer permitted to send financial assistance to our fellow Churchmen in China. Indeed, we dare not even attempt to communicate with them lest they be embarrassed and endangered by such association with us.

But the Church in China is not dead. The Church in China was never more alive than it is to-day. We do not minimize the great dangers facing it, but we have confidence that it will survive. Two things give us reason for this hope. First, the Church in China is a

part of "the Holy Church throughout all the world." Because it is His Church, we believe that He will save it. Secondly, our confidence is born of the fact that the Church in China enjoys a splendid and heroic leadership in its Chinese bishops and other clergy who minister to a great body of loyal and courageous men and women and children. Our sympathy and our prayers are offered for the Church in China.

Our work in the DOMINICAN REPUBLIC has been carried on over a period of many years, but on such a limited scale as to restrict its effectiveness. We have not developed a native ministry. We must do so, if our work is to grow. We must establish new stations, manned by a native, Spanish-speaking clergy. We are not a congregational Church. One mark of the Church is that it has priests and people and parishes everywhere, with a bishop as Chief Pastor of the flock. This mark is not too evident in the Dominican Republic. Our present programme is designed to improve this situation and to strengthen the whole fabric and life of the Church in the Dominican Republic.

Next to Cuba, HAITI can claim the largest numerical strength of any missionary district of this Church either at home or overseas. The Church in Haiti comprises 74 missions.

Our need in Haiti is not for men. Haiti has the men and is training more for future service. The theological seminary is the key to this situation and to the whole future of the Church in Haiti, for upon it rests the responsibility of preparing the future ministry of the Haitian Church. The need in Haiti is for financial support until such time as the Church in Haiti can assume full responsibility for its own support and care.

HONOLULU stands at the crossroads of the Pacific. The Church in Honolulu ministers to native Hawaiians, to the people from the mainland of Asia, island people from the far reaches of the vast Pacific, people from the mainland of the Americas, and people from the old countries of Europe. It is a ministry to "all nations, and kindreds, and peoples, and tongues." The Missionary District of Honolulu comprises the Hawaiian Islands group, plus the Islands of Midway, Wake, Guam and Samoa. In 1949, the General Convention added Okinawa to this far-flung island jurisdiction.

The new mission on OKINAWA, established in 1951, has made good progress. The small American staff on the Island has been strengthened by the arrival of clergy and lay workers sent by the Church in Japan, which had work in Okinawa prior to the outbreak of the Pacific War.

Our contribution to the CHURCH OF SOUTH INDIA consists of an annual grant made to the Bishop of Dornakal to be used in his on-going programme, and special grants made towards meeting certain relief needs in South India.

Our contribution to the CHURCH OF INDIA, PAKISTAN, BURMA and CEYLON consists solely of special grants made to meet special needs, and for relief purposes.

We have but one missionary in India, who serves as Principal of the Women's Christian College in Madras.

To-day, JAPAN occupies a place of paramount importance in the world-wide missionary enterprise of the Christian Church. Yet, Japan

is not a Christian nation. Something less than one per cent. of the people of Japan are Christians. If Japan can be made Christian, there is hope for Japan and for the Christian missionary enterprise in the whole of the Far East. If the present programme of evangelism in Japan fails, the whole cause of Christian missions in East Asia will suffer a severe setback.

The evangelization of Japan is the task and responsibility of Japanese Christians. So far as the Anglican Communion is concerned, it is the task of the Nippon Sei Ko Kwai. The responsibility of this Church, and of other "Mother Churches," is to give to the young Church in Japan every possible encouragement in the form of missionary personnel and financial support.

At the moment, the great task of the Church in LIBERIA is the development of Liberian leadership. Our programme there is basically educational, with three stages of schooling. Our boys and girls find their first opportunities for learning in our elementary mission schools. From these small schools they are sent to our high school in Robertsport, which is recognized as the best in Liberia. From high school, the brightest of our young people go on to Cuttington College.

Then, we have our theological school in connection with Cuttington. We have our agricultural programme on a 1,500-acre farm, where we are producing revenue crops, and food for our institutions, while training our young men in practical farming.

Our young people can enter our elementary schools, can go on to high school, and from there to Cuttington and the theological school. In this way, and in time, the Church in Liberia will develop a capable leadership, well trained on the university level.

The work of the Church in MEXICO has not been spectacular. Rather, it has been a work which has been carried on quietly, under some difficulties, in the face of many discouragements and, at times, in the presence of some real danger. The Bishop of Mexico, a native Mexican Churchman, and his clergy and people know what the Apostle Paul meant when he spoke of being stoned and beaten, for they have suffered similar experiences and at the hands of Christian brethren, but the work goes on. It grows from year to year, if slowly. It is in the hands of Mexican Churchmen. With one exception, the entire staff of the Church in Mexico are Mexicans, the one exception being a member of the faculty of the theological school.

There was a time when the Missionary District of the PANAMA CANAL ZONE consisted of the Canal Zone only. To-day, the District comprises the Republics of Nicaragua, Costa Rica, Panama and Colombia, as well as the Canal Zone itself. Our ministry in this vast jurisdiction is a ministry to American civilians, to the personnel of the Armed Forces, to British and Canadian people, to great numbers of West Indian Negroes, who have settled along the shores of the Caribbean, having come from Jamaica and the Barbados, and to primitive Indian tribesmen.

As in many other fields, the Bishop of the Panama Canal Zone is faced with innumerable opportunities. His need is for men to man these new fields, for funds to support the work, and to insure adequate administration in a jurisdiction where travel and transportation are major

problems. To the natural obstacles of distance and time, which are common to every large jurisdiction, must be added the man-made obstacles of international boundaries, of visas, of five different monetary systems and a multitude of rules and regulations.

Throughout Asia, Christianity is under fire. The PHILIPPINES, which belong to Asia and the East, stand as an outpost of the Christian Church and of democratic institutions in the Far Pacific. The Church's task in the Philippines is four-fold.

First, our mission in the Philippines is to the Anglo-American colony in Manila, and elsewhere throughout the Islands. Then, we have a strong, self-supporting work in the Chinese colony in Manila. We have a well-established work among the Igorots of the Mountain Province, and among the native people of southern Mindanao. Our work in all these areas, and among these racial groups, is evangelistic, educational and medical. We are enlisting and training a native leadership. We are increasing our measure of self-support. Our growth is strong and healthy. The outlook is hopeful.

Secondly, as a Church which is heir to Catholic tradition, with its emphasis on authority, order and discipline, and upon the Sacraments, while at the same time it is heir to the Protestant Reformation, with its emphasis upon democratic ideas, ideals and institutions, our mission in the Philippines can make a tremendous contribution to the life of the Christian Church in the Islands. The largest and most influential Christian body in the Philippines is the Roman Catholic Church which, for 400 years, has been the dominant ecclesiastical authority in the country. While paying tribute to the Roman Church for having been the first to preach the Gospel in the Islands, and for its long service there, it is not unfair to point out that democratic ideas, ideals and institutions have no place in Rome's authoritarian system and that our mission, because it is both Catholic and democratic, makes a strong appeal to Filipinos who wish to remain loyal to Catholic tradition, while desiring to worship in their own language, and in a Church which holds and teaches and practises democratic ideals and principles. When "democracy" is a word on the lips of countless millions, both in the East and in the West, and when there is a vast upsurge of nationalism in the countries of the Far East, the Church, which is truly democratic in its thought and government, makes a powerful appeal to the minds of men who have long regarded the Church as being a bulwark of authority and privilege and conservatism. Our Church in the Philippines is an ever-present evidence of the fact that the Church can be both Catholic and democratic.

Thirdly, seldom in history has a young and comparatively small mission, such as ours in the Philippines, been called on to give valid orders and sacraments to an independent, native Church fifty times its size. Our relationship to the Philippine Independent Church is unique. It took a good deal of humility and hope on the part of the leaders of the Philippine Independent Church to approach this Church asking for Holy Orders in the Apostolic Succession, for permission to use our Prayer Book in its Spanish translation, and that we train their candidates for Holy Orders in our Seminary in Manila. It took some faith and

charity for us to accept such a challenge. It is one of the great ventures in faith in the mission field in our time, and one which bids fair to end happily. If our mission in the Philippines accomplished nothing else, but to do for the Philippine Independent Church what has been done, then it would have been worth-while.

Fourth, as the mainland of Asia comes more and more under the influence of the Communist world, Christian institutions in Asia will find it increasingly difficult to carry on, and democratic governments and institutions will go into eclipse. Under these circumstances, St. Andrew's Theological School and St. Luke's School of Nursing, in Manila, may be called on to train young men and women from Asiatic countries, who may be unable to receive such training in their homelands. With the exception of Japan, perhaps no other mission of our Church is of so great importance to the over-all missionary enterprise as is our mission in the Philippines.

Our mission in PUERTO RICO is more than a half century old. It began as a chaplaincy to the American occupation forces following the Spanish American War. Later, this ministry was extended to the West Indian Negroes, many of whom were Anglicans, who migrated to Puerto Rico from neighbouring islands seeking employment in the sugar industry. To-day, that ministry has been extended—and quite properly—to include our Spanish-speaking Puerto Rican people. The Church in Puerto Rico is pressing the programme of training a native leadership and of increasing its measure of self-support.

Our ministry in the American VIRGIN ISLANDS is a ministry to the West Indian Negroes who live there, and to a few Churchmen of English and American descent. These people worship in splendid old Colonial churches which were relinquished to us by the Church of England when we assumed responsibility for the carrying on of work in these islands.

The CONVOCATION OF THE AMERICAN CHURCHES IN EUROPE comes under the jurisdiction of the presiding Bishop, and is not included in the programme of the Overseas Department.

Such help as we have been able to give in the NEAR EAST has been given through the Committee on the Good Friday Offering, rather than through the Programme and Budget of the Overseas Department. It may be worth-while to note, however, that in 1952 the following grants were made from the Good Friday Offering for work being carried on in the Near East:

To the Anglican Bishop in Jerusalem—

For his on-going programme .. .. .	\$18,000
For his Relief programme .. .. .	\$20,000
To the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches .. .. .	\$10,000
To the Joint Committee on Arab Refugees through the Committee on Relief and Reconstruction Services of the Division of Foreign Missions of the National Council of Churches of Christ ..	\$30,000

An appropriation of approximately \$9,000 was made to the Joint Commission on assistance to the Eastern Orthodox Churches, a large part of which was allocated to St. Sergius' Russian Orthodox Theological Institute in Paris.

The Bishop of Iran received some financial assistance to help him meet the relief needs in his diocese.

Our Committee on World Relief and Church Co-operation administered a budget in 1952 of approximately \$500,000, the greater part of which was allocated to relief projects in Europe and Asia through the Anglican and Orthodox Churches, and through interdenominational Church agencies. Included in this budget is \$40,000, which is allocated as scholarship assistance to overseas students.

Substantial appropriations of capital funds have been made to many of our overseas fields to be used in the construction of buildings and the purchase of equipment. These appropriations are over and above the Budget of the Overseas Department.

Our overseas missions, extending from Alaska in the north to Brazil in the south, and from Liberia in West Africa to the Philippines in the Far East, comprise countries having a combined total area of nearly 3,000,000 square miles, and having a combined total population of approximately 170,000,000 people which is considerably in excess of the population of the United States.

There are eleven American missionary bishops serving overseas to-day. In addition, there are three overseas missionary bishops who, while being members of the House of Bishops of this Church, are nationals of the countries in which they serve.

There are approximately two hundred and thirty-five missionaries of this Church serving overseas to-day. (This does not count missionary wives of whom there are 127 serving in the field to-day.) Working alongside these American missionaries are five hundred and forty nationals of the countries where the Church is now at work, giving us a total staff of seven hundred and seventy-five. If we add to this staff the two hundred and thirty-five Japanese bishops and clergy serving the Church in Japan, which, while being an independent Church, is receiving aid from us, we have a grand total of approximately one thousand workers serving the Church overseas. This staff, American and foreign, ministers to congregations having a combined strength of approximately 235,000 souls, of whom approximately 82,000 are communicants. These figures do not include the Church in China, nor do they include the Diocese of Dornakal of the Church of South India.

The Programme of the Overseas Department has been designed to do three things. First, it is designed to enable our missionary bishops overseas to stand fast where they are on every far-flung front around the world. At an hour when the Church faces such odds, and such opportunities, as she has never faced before in our time, we must not falter or fall back on any front. Having done all, we must stand.

Secondly, it is designed to enable our missionary bishops overseas to strengthen and extend the work in their several jurisdictions through the enlistment and training of a native leadership, and by increasing the measure of self-support in each field. In many areas, where the Church

is firmly planted, its future growth should be a natural growth, nurtured and fed by the people who form its ranks and to whom it ministers.

Thirdly, it is designed to enable the Church to seize opportunities and to press forward the attack on those fronts and in those areas where we have every chance of success in winning men to Christ, and where the Church can be a tremendous force for righteousness. Japan and the Philippines stand as outposts of the Christian Church in the Far East. The future of the Christian missionary enterprise in the whole of East Asia will depend, in large measure, upon the success of the Church's mission in Japan and the Philippines. We must take advantage of the unprecedented opportunities for evangelism offered there to-day.

It is an established policy of the Overseas Department that in each of those fields where the Church is at work, every effort should be made to enlist and train a native leadership, looking towards the day when entire responsibility for policy and planning and the administration of the work on the field can be laid upon the leadership of the national Church, which will then become an independent, indigenous, self-supporting body.

The most important part of this programme is theological education. The future of any national Church, whether it be in Japan or Liberia or Brazil, depends, in large part, upon the quality of its ordained ministry. The quality of that ministry depends upon the care with which its candidates for Holy Orders are selected and the training they receive. For the most part, the training should be given on the field rather than in the United States. Experience confirms this statement.

For this reason, theological schools have been established in many of our overseas fields; namely, in Japan, the Philippines, Mexico, Cuba, Haiti, Brazil, and Liberia. In the long-range planning of the Overseas Department, these schools have the highest possible priority rating.

Constant pressure is being put on our overseas missionary districts to increase the measure of self-support on the part of the people in each field. A successful programme of self-support tends to increase a proper sense of pride on the part of local congregations. It is a part of their right and privilege as Churchmen to support the Church, and they have a responsibility to do so. Funds realized through an increased measure of self-support can be used at some other place in the same diocese or district for advance work, or can be used in some other field.

### *Its Budget*

The Budget of the Overseas Department in 1953 amounts to \$2,195,000.

Of this Budget, \$1,679,000 goes directly overseas to support the work on the field. This includes the salaries of missionaries and missionary bishops, the salary subsidies granted to native workers on the field, and the support given to institutional work. This direct support to the overseas fields takes a bit over 76 per cent. of the Budget of the Overseas Department.

At the home base, \$454,000 is used to take care of such expenses as the outfit allowances granted to missionaries, the travel of missionaries to and from the field, the medical and dental expenses of missionary personnel, and the retirement allowances of our missionaries. All these items, though paid in the States, contribute to the work being done overseas. They amount to approximately 21 per cent of the Department's Budget.

The appropriation made to cover the cost of maintaining the administrative staff of officers and secretaries serving the Overseas Department at the Church Missions House in New York amounts to approximately \$62,000, or 3 per cent. of the Department's Budget.

This Programme and Budget does not represent all the Overseas Department had wanted to do in 1953. The opportunities and needs in the overseas fields go far beyond the scope of this Programme and Budget. Also, there are other fields where the Church might have been at work if only it had had the men and the means. The Overseas Department, like every other department of the National Council, has had to work with the means at hand, but through this Programme and Budget the great missionary tradition in which the Church in America was conceived and brought forth is continued, and the people of the Church have the privilege and the joy of sharing in all the Church is doing around the world.

# ISLAM AND CHRISTIANITY AMONG THE YORUBA

By J. S. TRIMINGHAM\*

**I**SLAM and Christianity have reached a position of stalemate in most parts of West Africa. The impulses which led to the spread of both religions during the last century have worked themselves out. In certain regions new adherents are still being won, and wherever the two religions are in competition (the exception rather than the rule) Islam is gaining the most rapidly, as in Sierra Leone, South-west Nigeria, and parts of French West Africa. Where Christianity is still winning a few converts is in the Ivory Coast and Gold Coast, among the Mossi in the Haute Volta, in South-east Nigeria and Southern Cameroons. All the same it cannot be regarded as increasing above the normal rate of population.

One of the most interesting advances of Islam has been among the Yoruba of South-western Nigeria. Historically this advance has not been the most important or spectacular, but it claims our attention because it marks the first real conquest of Islam over peoples in the forest region. In other parts of the forest region, like Dahomey and the Gold Coast, where we find similar types of organized societies with highly developed religions, Islam is merely the religion of immigrants and not gaining the indigenous population.

Islam began its penetration of the Yoruba with the Fulani conquest of the Ilorin region early in the nineteenth century, and to-day it is claimed that at least 50 per cent. of the Yoruba included in the Northern Provinces are Muslim in name. It made its appearance in the independent Yoruba States about the time that the first C.M.S. missionary entered Ibadan (1851), and the religion has since been spreading by peaceful means far more rapidly than Christianity. All the same the vast majority of the Yoruba are still pagan. Most visitors gain their impression of the strength of Christianity from visiting the main centres of population in the coastal regions. They see churches in the main streets and in the villages along the main roads. They meet clergy and their congregations. But if one gets off these roads into the villages in the bush or forest the picture changes its colours, for the villagers usually turn out to be pagan or have the thinnest veneer of Christianity. The same is often true of Islam. The great urban populations that have grown up in Yorubaland are now over 50 per cent. Muslim, but the strength and effective influence of Islam in the interior is a very different matter.

We need not go into detail about the reasons for the rapid spread of Islam among the Yoruba. After coming under British rule the Yoruba found themselves on the threshold of a spiritual crisis. Western influences weakened the old religion, broke down prejudices and brought

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new spiritual desires. Many joined the Western religion because it had a prestige value and brought education which became the new object of worship. Chiefs, however, and the Yoruba are infested with them, could not accept Christianity because of its insistence on monogamy, and when under the changing conditions they could no longer hold to the traditional religion they joined Islam.

A unique feature of Yorubaland is the growth of large cities during the last century, and Islam spreads most rapidly in urban centres. Islam is also what Christianity claims to be, the religion of the slave and outcast as well as of the aristocracy, though it spreads very slowly among the cultivators. The majority of the poorer people of the cities and towns had little to gain by joining Christianity, the religion of the "new men," and Islam claimed the chiefs and the urban poor. We must not forget the ripples which enlarge from the life of these cities. A large proportion of the city population is closely linked with the country and spend part of the year in the villages cultivating the soil and caring for their oil palms. Thus as Islam gains townspeople its influence extends deep within the forest.

Yoruba Islam differs from Islam in most of West Africa. Islam came to the Yoruba from the north, but Yoruba were not slavish imitators and assimilators of the new civilization. Instead they brought something new in their apprehension of Islam. The difference is that to most West Africans Islam is a civilization whilst to the Yoruba it is a religion. This is due to the influence of the West. Islam and Western influence came to the Yoruba at the same time, and those Yoruba affected by Western education learnt the Western distinction between sacred and secular. Christian missionaries taught Christianity primarily as a system of belief, whence its social failure in West Africa; all other Western institutions worked in the same direction towards the secularizing of life. This means that there is no acute culture clash between Muslim and Christian Yoruba. Neither can understand why anyone should get excited by changes of religious allegiance. Christ or Muhammad? What does it really matter? Change of religion is not regarded as breaking up the family or treachery to the community. Such Islamic ideas seem ludicrous to the tolerant Yoruba. It is a common thing to find Muslims and Christians in the same family. Nor does any Yoruba Muslim or Christian object to taking part in a pagan festival where it is the family custom. This means too that the Yoruba Muslim has much more in common with a Yoruba Christian than he has with a Hausa Muslim. He also finds it easier to accept Western ideas and values than other West African Muslims.

We naturally ask what the Christian Church is doing in face of this situation. In regard to Islam it is doing nothing whatever. Through the influence of secularized thought in churches and missions Christianity has not only lost most of its force as an inner motive power, but its impulse to preach the Gospel. The new communal life of the Christians is, to an extent Westerners find it difficult to realize, dominated by the old springs which governed conduct in the past. The actual number of Christians is stationary. Fervour to preach the Gospel to their fellows, whether pagan or Muslim, has waned or died.

The Christian Church in Yorubaland is on the threshold of an acute crisis. Now that churches are self-governing missions rightly regard themselves as servants of the local church, but its inertia has conditioned missions, and its values (e.g. education as the way of life) have forced them away from direct evangelism. Missions have been reduced in manpower and finance ; though it is true their manpower is helped to maintain a certain level through the acceptance of government grants for education and other secular activities, whence their efficacy in evangelism is still further diluted.

This is not the whole picture of Christianity in South-west Nigeria. A fraction at least of Yoruba society is maintaining true Christian values. Christian leaders here, as elsewhere, are the key people ; nor is Christian profession a complete dead letter among others, for to the extent that the leaders are accepted the ordinary Christian can at least enjoy a vicarious participation in Christian values, and through the leaders the impregnation of some aspects of communal and individual life is still a possibility.

Where Western Churches can help most is at the theological colleges and other training institutions. But they can also retard. The real problem of Christianity in West Africa is its social failure, and the difficulty with the leaders is the way they are tied up in Western categories of thought when thinking about Christianity, whereas when dealing with the problems of their congregations they cannot offer an acceptable Christian answer because they were not taught the relationship of Christianity to African life at their theological school. Western ideas of morality so rarely apply to African situations, Christianity thus seems far removed from the real life of the Yoruba. Is it any wonder that their unconscious assumptions, the springs which motivate conduct, are non-Christian?

The soul of no West African people has yet been confronted as a whole with the Gospel of Christ and made its decision. The work of missions is not done until this happens, and therefore the separateness of the mission and its message within the Church should continue. Some of the Churches at least are solidifying at the stage of Christian understanding they have reached. If that happens then the Church in West Africa, like the Church in North Africa, will disappear, not so much through Islam, though it will claim many, especially as "the religion of the blacks," as through new religions or anti-religion sweeping it away.

# LAY WITNESS IN NORTHERN INDIA

By KENNETH SHARP\*

**T**O many, the years 1893, 1947 and 1953 are just dates of past history, or in the case of the third of passing history. To Anglicans in North India they are landmarks, signifying the founding of the Northern Dioceses of Lucknow, Delhi and Amritsar, and telling of progress made in the furtherance of the Gospel and the building up of the Church in these areas over the last hundred years or more. This article purposes to say something of the part taken by the layman in this task, a part which with the years is growing rather than decreasing.

In the Order of Confirmation authorized for use in the Province of India, Pakistan, Burma and Ceylon, by the Episcopal Synod, four questions are asked of the candidate by the bishop. The fourth of these reads thus :—

“Do you acknowledge yourselves bound to confess the faith of Christ crucified, to fight manfully under his banner, and to continue his faithful soldiers and servants unto your life’s end, *bearing witness to him both in word and deed?*” The candidate answers, “I do.” Broadly speaking, where that promise is being faithfully obeyed and translated into action, the Gospel is being commended, and blessing is accompanying that commendation. Where, on the other hand, the reverse is the case, the Church is seen as something which just exists, making little or no impact on those in whose midst she is set. In North India, both responses are to be found. The Gospel is being furthered or it is not, and where the former is happening, the witness of clergy and laity alike is counting.

A Christian student in North India once told the writer that he thought it was harder to be a “Christian student” in a Christian than in a non-Christian college (i.e. a college with a Christian as opposed to a non-Christian foundation). By that he meant that it was harder to be a member of a Christian college where you are one of a small Christian minority, where you are known as “one of the Christian students” than of a college where you are one of say half-a-dozen Christian students, where no one thinks of you particularly as a Christian. There is an element of truth in this observation. The “Christian worker” who receives his livelihood through serving the Church is confronted with this very point. Prevalent in the minds of many is this, that he is expected to witness, for thereby he earns his living. No matter how contrary to his real motives this notion is, it is still linked with the “paid Christian worker.” The Christian in secular service is at least recognized as earning his living in the way that most of his

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fellow labourers do, and if over and above that he witnesses as the "paid Christian worker" does, he is regarded as being zealous for his religion. True as this may be it is not probably by any means limited to any one country. It may or may not be a hidden factor in the situation as it is in North India which finds most of the "paid Christian workers," whether they be priests, catechists or lady-workers, engaged in the task of building up the Church. So often the Church in a particular place seems to have more than she can do in maintaining and upholding the inheritance into which she had entered. It is not uncommon therefore to find the members of a particular parish engaged fully in their several occupations, carrying on the work of the parish, and, as it was conceived fifty or sixty or a hundred years ago, neglecting purely evangelistic work.

In the cities and towns, where in the Northern Dioceses the greater number of Christians live and work, methods of proclaiming the Gospel employed two or three generations ago would hardly commend that same Gospel to-day to the non-Christian as it did in past ages to his forefathers. The layman still witnesses to his faith, but he does so in another way. The Gospel is being proclaimed and commended wherever dedicated Christian living and service is being offered and manifested. In North India as in other parts of the land, Christian Institutions, medical, educational and agricultural, all provide opportunities for the Christian to fulfil his Confirmation vow.

In the sphere of Christian education, for instance, an entirely new situation has arisen which was largely unknown even two or three decades ago. The school or college with its limited numbers where everyone lived as a family is a thing of the past. In its place has come the college with a thousand or more students in it and the school "operating a double shift." Except in a few cases, it is no longer possible to know every student in the way that it was in the past. A fresh approach to the problem has to be made. One does hear sometimes the criticism that our Christian colleges are simply turning out good citizens, and not in all cases doing even that. Whether that be true or not, this at any rate is—that there is an atmosphere, a public upholding of all that is good and true, a setting before the students of the call to sacrifice and service for their fellow-men, and so for God, in whose image they are created, in a Christian institution, that is not always discernible elsewhere. Perhaps this characteristic is shown forth most clearly in a time of crisis, whether that be on a college level or on the bigger national level as was the case in Delhi in the winter of 1947-48. The Christian lecturer, moreover, knows that he must keep abreast of his subject, that he must be not one whit less efficient in his work than any other members of the staff. To be so is to commend the Gospel, and it becomes the means by which a student is drawn to him. This unselfish efficiency, together with a real interest and earnest love for those he teaches, is the means of proclaiming and commending the Gospel and may well be the first step along the arduous road to Baptism. This relationship between teacher and taught is but the old Hindu relationship between the *guru* (teacher) and the *chela* (pupil), and it is a powerful instrument for announcing the good news of God

to man. What is true of a Christian college is true also of a Christian school. The number of applications for admission that the Principals of Christian colleges and schools receive each year is an eloquent testimony of the opportunity that is offered to those who serve in them.

The Christian hospital provides no less an opportunity. For the most part no Christian hospital can compete with a State hospital in the matter of building and equipment. The use of the word "compete" is perhaps inevitable, though open to misunderstanding in this context. No Christian hospital, or for that matter any other hospital, seeks to do other than to co-operate with the State medical institutions, and to do so on a basis of friendliness and trust. Yet it is a fact that no Christian hospital could afford to buy the equipment found in many of India's highly organized State hospitals. In spite of this the flow of patients does not decrease. Often one hears from the lips of a patient (referring to a Christian hospital), "I go there because I am well-treated and cared for." This is not in any way to cast an aspersion on a non-Christian hospital. It is merely stating a fact, disclosing something of the opportunity to be found in a Christian hospital for heralding the Gospel. The Church's ministry of healing, the faithful, unrelenting witness of unselfish efficiency in the work of doctor, surgeon, sister and nurse, is the opportunity for the furtherance of the Gospel. In the dioceses to which specific reference is made in this article evangelism means hours and hours, days and days, months and months of patient loving service with individual enquirers.

If then it is true, as this article has pleaded, that the Christian evangelist is a Christian following the profession to which God has called him, serving in the place where God has placed him, and in so doing commending the faith that is in him, then it is also true that there are countless Christians all proclaiming the Gospel in tasks other than those in Christian institutions. They are to be found in India's armed forces in positions of responsibility out of proportion to the numerical strength of their community. Yet what does this latter comparison matter? They are there because they have been found fit for the tasks given them. They are trustworthy, faithful and efficient, holding their jobs on their merits. Wherever they are stationed, in whatever job they are engaged upon, there you find a spot where things true and honest, just and of good report, are upheld. There you find a recognition of the Grace of God at work in men's lives, and a ready thankfulness that the hand of God is ever over them. The writer could give examples where such witness is being given by Christian officers and men in India's Services. The same is true in India's Administrative Service, and in the various Secretariats of the Central and Provincial Governments. Christians are ready to be sent to difficult and dangerous jobs, and often they go to places where trustworthy and honest men are needed. This is not to cast an aspersion on the Government servants who are not Christians. To do so would be to commit a gross injustice. It is merely to say that to many positions of responsibility, some of which involve danger and at times unpleasantness and unpopularity, Christians are sent by their superiors and go willingly. On more than one occasion the writer has heard this tribute paid to Christian Govern-

ment officers, as indeed to others too, that they were just and fair in their dealings with those set under them, and faithful and loyal to those set over them. Such witness is not lost. Rather, Christ and the Gospel He gave men to proclaim are commended.

Nothing so far has been said specifically about the layman in the village, the village Christian as he is so often described. For him it is a great deal harder to commend and give an account of the faith he has received than it is for his brother and sister living in the city or town. Unless he has been fortunate enough to go to school—which in the past was comparatively rare, though now it is much more common—he would be illiterate or very nearly so. In most cases he does not receive the encouragement as the urban Christian of being one of a largish congregation, though often he proves himself to be a more faithful follower of our Lord. The line of demarcation between him and his non-Christian neighbours is more sharply defined and more rigidly adhered to than in the case of the city dweller. Unlike many converts in the towns, he has for the most part been unable economically to rise above his former manner of life, and so has never really learnt to establish himself and to depend for his living on his own resources rather than on the bounty of the Church through whose agency he was baptized. Where he has managed to do this, you find him being more readily accepted as part of the village society and in isolated cases being given a position of responsibility in the village life. Not unnaturally, he witnesses to his faith in ways different from those of his fellow Christians in the city. Christian festivals, for instance, observed by a procession of witness through his village or through the streets of some nearby district town are occasions he readily seizes upon to proclaim that he is a Christian. At the recent centenary celebrations of the first two Anglican baptisms in Delhi, which were held last December in that city, a large procession of witness marched through the streets and bazaars. The Christians from the Anglican villages round and about Delhi almost to a man took part in that procession. Perhaps, though, above all his witness to our Lord is seen to be strongest in times of adversity. This was evident in the areas covered by the dioceses of Delhi and Amritsar during the troubles and disturbances following the Partition in the winter of 1947-48. In the villages round Delhi, it is perhaps worth noting those who themselves stood firm at that time, and by their example helped others to do so, had all received their education in Christian schools. In the villages of these three Northern dioceses, as this article terms them, there are splendid examples of Christians bearing their witness in their daily lives, and to them the village Church in North India owes much.

There is yet one very important and powerful instrument of evangelism about which no mention has been made so far, and in which the layman of the Church plays a very large part—the proclamation of the Gospel through the medium of the printed word. Up to the present, vast progress in this field cannot be claimed, though an awakening to the opportunities which it presents is clearly to be seen, as is also the increasing use being made of this means, both in the furtherance of the Gospel and in the building up of the Church. The appointment of an

Editorial Secretary for the Society for the Promotion of Christian Knowledge for the whole Province is an evident token that the Church is alive to the value of the printed word. In the area covered by the three Northern Dioceses, there are at least three Christian Presses of repute, though only one of them—that at Sikandra, near Agra—is run under Anglican auspices.

Much fruitful effort is expended by laymen who organize "book fairs" and run bookstalls where the Scriptures and other Christian literature are available at a price that people can afford to pay. At big Hindu festivals where large crowds of non-Christians gather, in some cases for a week or more, the Christian Gospel has through these "book fairs" reached ears that otherwise would not have had an opportunity of hearing it. More and more the Church is learning again the sheer evangelistic power and appeal of the Gospel stories themselves unaccompanied as they often are by the spoken word.

Mention so far has been made only of the layman's share in the furtherance of the Gospel. Something must now be said more specifically concerning his part in the building up of the Church in North India, since for convenience sake this article has been so divided.

The last decade has seen the layman shouldering an increasingly larger burden in this task, and perhaps nowhere is this more striking than in the field of Church government, in the parish and diocesan councils and in the General Council of the Province, the highest authoritative body in the Church of India, Pakistan, Burma and Ceylon. In the three Northern Dioceses, save in the case of one or two English-speaking churches (i.e. where public worship is conducted in English as opposed to Hindi and Urdu or Punjabi), the composition of the parish councils, duly elected according to diocesan rules, would be almost entirely Indian. At the next level, the Diocesan Council, the membership would be largely Indian, though not with quite such a preponderance on the Parish Council; while at the highest level, the General Council, the House of the Laity would be a fairly even mixture of Indian and European, with the emphasis rather on the former. The reader will understand that this rough analysis has been made only with a view to illustrating the part played by the layman in the councils of the Church, and he will recognize that it is an analysis of which the members of the councils concerned are hardly aware. The tendency too is growing whereby the layman is shouldering more of the administrative work of a parish, acting as its Secretary and Treasurer, for instance, and leaving the parish priest more free to fulfil his pastoral ministry.

In a lesser degree, Christian laymen are taking their part in local government, both in the city and the village. In a village not far from Delhi, a Christian was elected to the village council and was made the local Government Rationing Officer for the village. There are, too, other examples of this sort of thing happening. At the Provincial level you may have one or two instances of the same thing. At the last election, for instance, to the Provincial Assembly of Uttar Pradesh, formerly known as the United Provinces, an Anglican was returned to the House. In New Delhi both the Council of States and the House of the People (i.e., the Upper and Lower Houses of the Indian Parlia-

ment), Christian representatives were returned, and one, Bishop John Richardson of Car Nicobar, was nominated by the President of India to represent the Andaman Islands in the House of the People. Besides him there are some fifteen other Christians in the Lower House and some three in the Upper House, drawn though, of course, from the whole of India and from the South rather than the North.

This greater participation in the affairs of the Church by the layman is reflected in an increased responsibility for the welfare of the Church. Not least is this seen in a greater sense of giving by many parishes. In the past, much of the financial support of these Northern Dioceses came from what were then called the "European parishes"—parishes for the most part staffed by "Establishment" chaplains serving the spiritual needs of the European community in India. With the birth of Independence in 1947, much of this support quite naturally came to an end, for the simple reason that the purpose for which these generous givers had come to India had now been fulfilled, and they had returned to England. A greater burden, therefore, was to fall on the "Indian" parishes. (The reader will understand that the terms "Indian" and "European" are no longer relevant to the situation as it now is, and are only used here for the sake of convenience.) In the diocese of Lucknow, the support of the "Indian" parishes has nearly doubled itself since 1947, and increased giving from the parishes is true also of the dioceses of Delhi and Amritsar. One would not pretend that this increased giving is at all commensurate with the growing and pressing financial needs of the Church. It is, though, a start, and a sign of better things to come. What can be said is this, that if all outside financial aid had for some reason to cease, Anglicans in these three dioceses, as indeed elsewhere in India too, would not suddenly have to learn how to contribute to the needs of the Church, though they would have to increase their contributions considerably.

Financial support is not of course the only form of service to be rendered, and, if in North India it may be said as yet to be largely unrealized as a responsibility of the layman, yet in other ways he gives of his time and renders invaluable service to the Church. One thinks, for instance, of lay readers and others authorized by the Bishop to conduct public worship. In many areas, Christian communities are small and scattered and are, save for a monthly or two-monthly visit of a priest, without the regular ministrations of the Church. Such groups are for the most ministered to by laymen. More often than not, in such places the dead are laid to rest by a layman. Confirmation instruction and Sunday School teaching is given by a layman. The settling of minor disputes and quarrels often falls to the layman. The upkeep of Church buildings and property is watched over by the layman. If he be a godly man, a real spiritual ministry is fulfilled amongst the members of the isolated congregation committed, it might almost be said, to his charge.

Such scattered groups might include six or seven Christian families. Others might have more, while others still might have less. Often a like employment has thrown them together, and often one such small group is made up of Christians owing allegiance to different religious

denominations. In most cases they think of themselves primarily as Christians, rather than as belonging to any particular denomination, and they naturally feel themselves drawn to one another. The writer at one time used to visit two or three of these small communities. Sometimes on arrival he might be greeted with the news that since his last visit another Christian family had arrived in the place. A further enquiry as to which denomination the family belonged invariably met with no reply at all, or if it did it would be a reply based on guesswork or hearsay. What seemed to matter most was that another Christian family had come to swell the numbers of God's people in that place. In England, it might in some way be paralleled by the news that "Mr. X. has just come to live in the parish, and we hear they are good Church people", meaning of course that another Christian family has been added to the numbers of the faithful. At this level the layman seems to be developing in his life a trait, which can surely only be regarded as an asset in any talks and discussion on Reunion, such as are taking place in North India now, namely, a deeper knowledge and understanding, respect and charity for those with whom we differ.

Nothing has so far been said about the part the Christian in North India plays in the world of business and trade generally. In fact very little can be said, for save in two or three cases—where incidentally he has proved his metal—he does not engage in business. Many Christians in India feel that the Christian should open up business, particularly if he is a town dweller, and that in doing so his future will become economically secure. His difficulty, as with so many other projects, is to raise sufficient capital to make a start. To this end an interesting experiment has been started by laymen of different Christian denominations, which at present is still only in the beginning stages. It has the support and backing of the National Christian Council. It is a Co-operative Society, which has been formed into a registered company, and which aims at raising sufficient capital investments, so that through the Society the poorer Christian, be he town dweller or villager, can be helped and encouraged to start a small business of his own and through the Society, who will obtain orders, market the goods which he produces. It is of course far too early to say how this project will work out, yet to omit all reference to it in an article such as this would be to omit all mention of a valuable experiment in the life of the Church in North India, which is being made by some of the laymen living in that area. In addition, reference must be made to Christian students who, on leaving college, take up business appointments with Indian and foreign business concerns, where their record of service is indeed creditable.

It now remains to say a word about Social Service, as the layman in North India takes his share in it. In the main it is work which is done by college students and the senior pupils in the schools. After college some, it is true, do continue with it, and they give faithful and valued service to India. Delhi University has a School of Social Service in which Christians take a prominent part. Their Christian and non-Christian young men and women study and train in Social Service, and then leave the college to devote their lives to this service of their

less fortunate fellow citizens. Our Christian colleges in the past have had a notable record of rendering social service, and to-day that record is still being maintained and upheld by the present generation of students.

This article, it is hoped, will have given the reader a passing glimpse of the place the layman holds in the Church in these three Northern Dioceses of India. More and more it is being borne in on those who live and work there that the furtherance of the Gospel and the building-up of the Church in a particular place, is dependent under God upon the local Christian community which God has placed there. This realization is undoubtedly in the minds of many as yet only a dim discernment, but it is there. And surely on this discernment, on the way in which the members of the local church in an area fulfil their Confirmation promise to bear witness in deed and word, depends under God humanly speaking the welfare and the growth of the Church in North India. "When a Church", said Dr. Kraemer, "ceases to care for its converts, God ceases to give it converts." The Church in parts of North India knows that to be true, even as in other parts she knows the converse of it to be true, and abundantly true. That she may grow to be more truly the People of God in the land in which He has planted her, is the prayer she asks of all who have her welfare at heart.

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## THE CHURCH IN THE SOUTHERN SUDAN

By CHRISTOPHER L. COOK\*

**I**N the Southern Provinces of the Anglo-Egyptian Sudan, a young Church is preparing itself to meet a radically changed political situation. Hitherto a favoured group, in an area protected (under a predominantly British administration) from full normal intercourse with the Islamic culture to the north, it is now on the threshold of a freedom which it is to share with its politically more advanced Moslem neighbours. For the first time in its life, this Church must survive and grow in competition with another world brotherhood. How is it equipped to meet the challenge?

We seek to assess first its equipment in terms of human values, while we realize that its real power lies only in Christ. If Christians have learned, and are learning day by day, to use their resources in Christ the external factors which we examine are minor determinants only.

The Southern Provinces are historically a part of dark, primitive Central Africa, not of the outer fringe of the Continent, which has been for centuries the province of Islam. The connection with the Northern Provinces of the country, and with Egypt, is practically only some

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hundred and fifty years old; nevertheless it is a close connection, not to be reckoned loose or artificial. The geographical barrier, the swamps which impeded travel between north and south, has long been surmounted. The differences in treatment of Northern and Southern Provinces, characteristic of the first forty-five years of the British connection with the country, are rapidly vanishing as Sudanese policies prevail in Government. Educated Christian Southerners, uneasy as they face a future for which they feel unprepared, yet accept the unity of the Sudan as a fact of nature, and do not wish for any division.

The relative backwardness of the Southern Provinces has two obvious principal causes: the North was in 1899 (when the regime which is now coming to fruit was only in seed) already possessed of a mature culture; the South was purely primitive; and the new administration, faced with a vast area, took the obvious course and fixed its attention upon the development of the more promising half, which it educated, and to which it began to give a modern structure, while it contented itself with giving the Southern half the boon of peace. As the country now claims independence, it is the northern part which possesses the economic strength to attempt independent survival in a modern environment, and the body of educated men to undertake the administration of the whole country. To those who had, has been given.

Since the end of the Second World War, the Southern Provinces have been given some of the attention hitherto reserved for the North. In an attempt to find some way to provide the area with an economic basis for development, a small pilot scheme, based on agriculture and local processing of crops by modern equipment, has been set up in the apparently most favourable area; this scheme has involved the resettlement of the whole population of the area involved and the establishment of a small industrial centre. There, and in the centres of local government, urban conditions are beginning to become a familiar feature of life. Other pilot schemes on a smaller scale have been started elsewhere. The necessity to provide a unified country with equivalent services in medicine and education in all parts, involves great building programmes, and paid labour becomes a considerable factor in life, whereas it represented only a supplement to the livelihood gained from the cultivation of the soil a few years ago. Wage rates, formerly unrelated to standards of living, but now necessarily scrutinized and tabulated at every turn, have risen with extraordinary sharpness. The old wasteful system of paying a large number of men a very low wage and being content with a very meagre amount of work from each, is no longer possible. The whole economy of the Southern Provinces is on the move.

The ablest men in the Southern Provinces are now turning to politics. In the past, it was reasonable that the claims of teaching should be pressed upon a Christian man who wished to put his talents to that use which would most benefit his country. It was plainly true that the schools were the instruments of progress. Thus, while some educated men took Government clerkships and the like (no higher posts were open to candidates of the meagre educational qualification at that time attainable by Southerners), the man who desired progress not only for

himself but for his country was likely to become a teacher, and this necessarily meant service as a Christian in a Church or Mission institution. Now the emphasis has shifted to politics, and even those who have for some years been engaged in teaching are seeking entry into a political career.

The new interest of Government in the Southern Provinces has expressed itself, perhaps, most clearly in the development of a system of schools directly administered by Government. Till the end of the war, all schools were Mission Schools, of which a chosen few received grants on a small scale from the Central Government funds. To these Mission Schools, grants on a very greatly increased scale are now given, so that their contribution to the whole educational programme may be as effective as possible. At the Primary level, a few Government Schools have been opened and a few more are planned, but their contribution will not nearly equal that of the established Mission Schools. At the Intermediate level (fifth to eighth years of education) four Government Schools are already added to the three existing Mission Schools, and other Government Schools are planned, so that here the new contribution already exceeds the old. At Secondary level, one school only exists, and no Mission School is likely to be allowed to enter a field which Government prefers to reserve to its own efforts. The demand of the people for education, and for the higher stages especially, is expanding in the resistless fashion that is typical of Africa to-day, and that agency which is able to meet the demand holds the confidence of the people. It is an era of tremendous prestige for Government. The responsible Northern Sudanese, whose votes dominated the Legislative Assembly, showed no reluctance at all in voting liberally the funds needed to develop an educational system in the South, though it is obvious that the taxes are collected chiefly from Northern Sudanese. Some voices were raised against using money to continue to subsidise Mission Schools, but a realistic appreciation of the conditions needed for a speedy growth of the school system in the South led to early agreement on even this form of action. The expansion and improvement of Southern education are taking place as fast as physical circumstances will allow, and the Public Works Department and missionary builders are perpetually unable to catch up with the programmes offered to them.

What are the people amongst whom this ferment works, like? They are not numerous, but they are very diverse. The whole Sudan has an area of a million square miles, and a population of some eight million; the population of London living in the area of three-quarters of India. The three Southern Provinces hold some two million, in a quarter of the area of the country. The tribes are many and mixed, their languages equally so. Till recently, C.M.S. was conducting schools in six different vernaculars, though its work covered only a small part of the area, and though all possible grouping of languages had been made. The North has many tribes, and some have their own languages, but the language problem there has long ago been solved by the use of Arabic as a *lingua franca*, which is, in fact, the sole language of most of the people in their homes. In the South, a poor Arabic has been used when intercourse between tribes was necessary, but it has not been used in

schools or officially encouraged. The intention for long was that English should be developed as a lingua franca; the political development of the country has now overtaken this intention, and Arabic is to be systematically fostered throughout the South.

The language diversity is but one item in the variety shown by the peoples of these provinces. The riverain people are cattle owners, with the whole social structure determined by the requirements of cattle-tending in a country that has a long very dry season, when water is exceedingly scarce once one leaves the rivers, and a wet season when the land is a vast swamp; they must live in two different habitats according to the seasons. These tribes are conservative, and have proved very largely impervious to Islam, to Christianity, and to the lust for material progress that has infected other tribes in contact with the products of Western civilization. The agricultural tribes, on the other hand, have been more easily reached in their less difficult territory, much of it hilly and away from the swamps, and they have easily accepted the more obvious advantages of civilization, and with these, in many cases, the Gospel that came with the people who represented civilization. These are the tribes where Church membership is most numerous.

To simplify its administrative problems, the Government early divided the Southern Provinces into "spheres" of influence for different Christian Missions: C.M.S., American United Presbyterian, and Roman. For many years the Missions themselves have agreed to ignore this division in their own relations with one another, leaving Government to operate the system if it wished; and more recently the Government has tacitly ceased to use the division. But the arrangement persisted long enough to ensure that the problems of denominationalism are reduced to a minimum. In its own "sphere", C.M.S. has worked alone; Anglicanism, and more particularly Evangelical Anglicanism, is the form of Church Order accepted without question by those who come to accept the Gospel. The problems of inter-communion have had to be solved, but only in their simplest form: what is to be the attitude of a company of Christians in one sphere towards a visitor from another sphere? Anglicans and Presbyterians have thought of themselves as Christians, and it is the expressed intention to work towards a single Church of the Sudan. The recent arrival of missionaries from the American section of the A.I.M. has brought another contribution, and it is hoped that the move towards unity will be strengthened. The rest of this article deals with the lines of growth in the C.M.S. part of the area, where the spread of the Gospel is probably most widely effective.

The first work of C.M.S. was in what has proved one of the most conservative parts, amongst the Dinka; the first baptism took place ten years after the start of the work; meanwhile other areas had been entered, where a readier acceptance was found. But while the work in the "easier" parts was pursued, the foothold in the harder region was maintained, and though the original Mission Station on the bank of the Nile is to-day a School rather than a centre of a living Church, yet it has proved the springboard from which a centre far from the Nile was reached, and there a Church is growing and witnessing. In

every part of the area, the Mission School has been the growing-point of the Church, the Village School the little root in the true soil of the country. The earliest village teachers were young men who came to a Mission Station for a few years and returned as Evangelists to their own people; the work was after the pattern of work in other parts of Africa. With growth, and with the advent of Government educational schemes, the pattern has become complicated, the motives for service more mixed; the young man is more of a teacher and less of an evangelist, he gives a greater proportion of his time to the children, less to the adults, but he is still the chief agent for instructing the enquirer in the meaning of the Gospel, and his life and character are still the chief means of witness to the power of Christ; when he fails, he still brings the saddest dishonour to his confessed Lord.

While there was no ordained ministry other than that of the Missionaries, Church Councils were formed in some districts; these, while formally advisory to the Missionary who was in pastoral charge of the work, did, in fact, in some cases reach most of the decisions which involved knowledge of their own people. These Church Councils have been the training ground for voluntary Church workers and for administrators; they have handled funds, posted teachers, arranged for the building of schools and teachers' houses, sent men to preach in prison and hospital, administered discipline; their duties have been almost entirely undefined, and have expanded to meet the new situations. They have been a training ground in democracy, for they were freely elected by all church members without influence from the Missionary. Their effectiveness has been different in degree in each district, but their influence now for some years has been decisive upon the quality of the witness given by the Christians of the district. An Archdeaconry Council, formed of members sent as delegates from these district Church Councils, has worked for some fifteen years past; more recently, Rural Deaneries have been planned, so that important issues could be discussed by the representatives of the Christians of a whole language area, for the Archdeaconry Council must work in English with a cumbersome machinery of translation into the vernaculars for the older and less educated delegates. In 1951 a Synod was formed, at a meeting held in the Cathedral in Khartoum, which united delegates from the Southern Provinces with those from the North. Here is the machinery of Church administration. It is an extraordinary achievement in a land of such distances and such variety of peoples.

In 1940 there began the work needed for the training of an ordained whole-time ministry; the expectation of invasion, and the need to prepare for a situation which might involve the absence of all missionary ministers, gave urgency to the matter; two men were trained for a year, and at the beginning of 1941 they were ordained Deacons. One was from Malek, the Dinka station founded in 1905; one from Lui, the station whose system of out-stations where both school and medical work was carried on had been so strikingly successful. These two men are still at work in the districts from which they came, and both have this year become the first Sudanese Honorary Canons of Khartoum Cathedral. Meanwhile, fifteen other men have been trained, a very

few at a time, slowly (often painfully !) in English as the only available medium by which the necessary teaching can be given to men of different languages, none of whose languages possesses a theological literature. Most of these men are now in charge of the pastoral work in districts formerly cared for by missionaries, a few deacons work under the supervision of their seniors. Where twelve Mission stations with their districts had twelve missionary pastors, one missionary pastor is now at work while the Sudanese pastors have taken over the rest of the work. There is undoubted gain in the closeness of approach of the pastor to his flock, though matters of administration may often go less smoothly than some wish.

The Divinity School at Mundri is now the main point of application of the ordained missionary effort. This school took its germ from the first training of the two men in 1940 by the Archdeacon ; settled for a time at Yei, it moved later to its own new site at Mundri, where it is now fully established. It has had students from Uganda, and it now has (though not for ordination courses) men from the American sphere. Plans are being actively pursued for such a measure of co-operation with the Americans as should lead to the formation of a Union College. The standard training that can be given at this Divinity School is obviously dependent upon the educational qualifications of the candidates who come to take its courses, and this is particularly evident in the difficulty found in dealing with men of very small knowledge of English. Men who have completed an Intermediate School course, and have then themselves for a while been teachers, are reasonably equipped for their study ; but such students are very few in number. The first few candidates for the ministry had this degree of readiness for their study, but of late years men of much lower educational standard have been the rule. Most have been experienced village teachers, whose own schooling has consisted of four years Primary, followed in some instances by a year or two of training as village teachers. The first task is to give such men, already mature, a sufficient knowledge of English. The spiritual calibre of these men, and the fellowship which develops when they join together at the School, are the antidotes to the discouragement which would be inevitable if their book learning were the essential requirement for their task.

In a very thinly populated area such as the Southern Sudan is, the ordained minister's parish must be very large ; it is at this stage usual for a man to be given an area of some five thousand square miles, or the equivalent of two or three ordinary English counties. Even at this rate, the Christians in a poor country do not find it easy to pay for their whole-time pastor. It is evident that lay workers must for a long time continue to be essential to the proper pastoral care of the congregations. It is taken for granted that the work of witnessing for Christ is a part of the normal life of a Christian. A Christian must be able to get his own spiritual food from God's word . . . therefore literacy is required of all who as adults ask for baptism, except the aged. There are many who, though literate, do not take the means of spiritual nourishment which are in their hands, so much of the Church membership remains weak and inactive. Nevertheless, there are con-

siderable areas where the Christian community has become the dominant part of the population, and where Christian standards are the accepted (not always the attained!) form of good behaviour. While the influence of lay people remains so great, the education and training of teachers who are the principal lay workers must continue to be a preoccupation of the Church and of the Mission; hence the educational work of the Mission was already growing rapidly, even before the reduction of ordained staff took place. A Training College financed entirely by Government, but governed jointly by Government and Mission, with a Principal nominated by C.M.S., trains Christian teachers for the Primary schools. Government Schools are partly staffed by these teachers, partly by others (mostly Moslems) from the Northern Provinces. Village teachers trained in Mission Centres have the field to themselves except in one district where Government has a training centre. Boys from the Mission Intermediate School go, some into training as Government clerks and the like, some into the Christian Teacher Training College, but more than half into the Secondary School, where there is a Christian Chaplain (at present a missionary, but soon to be a Sudanese) on a non-missionary staff. This school has been working only since 1948, and its products have not yet made their way back into circulation in the working population. There is a lack of well-educated men at every point in the work of the country and of the Church. One finds a good deal of resentment that the Mission failed for so long to provide the means of higher education for the people, and the level of education that it has provided is now, by comparison with the newer provision made by Government, made to seem a very low and inadequate level. But boys who have passed through a Secondary School, and perhaps a University, that are not avowedly Christian, may perhaps prove to gain in the process a strength and stability that the easier environment would not give them.

The greatest of all the fields open to the lay-worker is the home. The chief lay-worker will in the end be the woman. As everywhere, the approach to women with the Gospel lagged behind the offer to men, and in some parts there are scarcely any Christian women at all. But girls go to school, less regularly than boys, it is true generally, but not always in less number; girls and women go to the village church week by week, and the Gospel is presented to them. For women, as for men, literacy is a condition for adult baptism. The schools for girls, and the training of women teachers, have come into existence here as elsewhere, and the balance is being restored. This work is slow because its rate of increase being governed by the number of people that the trained woman will reach, is lower than the rate of increase for boys' work; a woman marries soon after training, and her apparent influence is narrowed to a home; while the boy, though he marries, has a large field in his school or other spheres of work. Much of the effect of work amongst women and girls is quite incapable of assessment from outside; it is the seed growing secretly. There must be a time of testing soon, when it will be no longer a social asset to be called a Christian; in that time, the truly Christian homes will be the gold, silver and precious stones that will abide the fire.

## REVIEW

*AFRICAN MARRIAGE AND FAMILY LIFE.* A Survey published by The International African Institute. Oxford University Press. 45s.

"Official actions by missions in promoting the Christian ideal of marriage has never been initially or directly related in principle to what missions have learnt about indigenous marriage. The primary relationship of principle has always been to the Christian ideal itself." The Rev. Lyndon Harries writes these words in the concluding section which he contributes to this comprehensive survey. "It would be contrary to fact therefore," he continues, "to suppose that a full and detailed study of African customary marriage could in itself resolve the difficulties which the application of Christian principles has originated."

The attitude of non-Africans towards African customs has changed considerably during the period of widespread contact. The first comers among the white invaders, faced with a complex social system which they did not understand and a savagery which reinforced their belief in the unassailable superiority of their own customs, tended to describe African customs as "debased and degraded," and the people—without exception—"benighted and besotted". The duty of the missionary was therefore to wean converts from these customs as quickly and thoroughly as possible.

There were, even in those early times, some who studied African marriage customs carefully and realized their usefulness to African society. The idea that these might be customs not wholly incompatible with Christianity gradually found acceptance. Some initiation schools and other tribal customs have even been woven into the Christian pattern. Critical attitudes are now usually based on observation and not, as formerly, on a preconceived antagonism towards African custom.

To attempt to summarize the section on traditional marriage contributed by Dr. Mair is to destroy the fascination of its wealth and variety of detail, but the general conclusions are none the less valuable. The most striking is the key position which marriage and family life hold in the whole structure of African Society. Marriage is not an affair between individuals, but an established and stabilizing bond between the clans of the parties to it. The position of children is by it firmly established within one or other of these clans, unshaken by any anti-social behaviour on the part of their parents. The importance which African society attaches to children explains much which would otherwise seem unintelligible or even repugnant in African marriage arrangements.

Intimately connected with its social importance is the custom of marriage payments, whereby cattle or other forms of wealth are handed over by the man's clan to the woman's. These payments constitute the legal contract of marriage and establish the legitimacy of the children.

There is no doubt that the traditional pattern of marriage and family life has been seriously disturbed by a money economy. When a young man has to leave home to earn, not only is he separated for long periods from his kinsfolk, but his earning capacity makes him independent of their help in marriage payments. Also the finality of cash payments

prevents the forging of those kinship links traditionally made through payments of cattle, services and gifts.

Although married men also go away to earn, it is not established that marital infidelity has increased or the divorce rate risen. What is evident is a general instability and laxity, particularly in the conduct of unmarried men and girls whose conduct in the old days was regulated by a code which, though it varied in strictness from tribe to tribe, was commonly accepted and upheld by public opinion.

In the Christian view marriage and family life are also central, yet there is constant conflict between the traditional and the Christian way of thought in these matters. Most missions, having realized the sociological significance of bride price have retreated from their former objections to it. The thorny question of Polygamy remains. African customary marriage allows for the contraction of subsequent marriages each as legal as the first. No other objection to African customary marriage has anything like the force of this one, for it is the Christian conviction that polygamy flouts the divine ordinance, is incompatible with any sacramental view of marriage, and makes the woman a perpetual minor no matter what unofficial standing she may have.

It is no easy matter for the Christian conscience to decide that a polygamist convert wishing for baptism must put away all his wives but one, even though Church rule makes him still liable for their support, and not altogether surprising that some missions have debarred polygamists only from holding office. The many cases of polygamous marriages contracted after baptism makes discipline a constant difficulty. "In spite of this," concludes the report, "there are a growing number of sincere African Christians who voluntarily maintain the highest standards of Christian family life. . . . Upon the religious convictions of such as these depends the future welfare of the Christian family in Africa."

The legal aspect of marriage is dealt with by Mr. Arthur Phillips, who also contributes the introductory essay.

The constitution of most African territories limits the intrusion of their imposed governments to matters which involve "a violation of the universal precepts of justice and morality". At the same time, provision has been made for statutory monogamous marriage as an alternative to native customary marriage. The ordinances have varied in usefulness according to the degree in which the social and legal implications have been suitably adjusted. This survey should certainly facilitate their improvement and co-ordination.

Past governments have tended to avoid interference with the traditional pattern, although the "repugnancy clause" has been applied in the courts to forbid forced marriages. Recent years have seen some change, most notably the Belgian decree of 1950 declaring polygamous unions illegal. Such reforms are indicative of a change in the attitude of Colonial governments which are readier now to assume responsibility in moulding the future character of African society. This again throws responsibility on the missionary societies and African churches to clarify their own opinions on these vital matters, a responsibility which reflects back also to us, members and supporters of Missionary Societies.

ELIZABETH MACARTNEY.

# LITERACY PROBLEMS AND OPPORTUNITIES

“THE training of every missionary ought to include a course in simple journalism”, said Dr. Frank Laubach, the Mass-Education pioneer, at a reception recently given in his honour in London by the Conference of British Missionary Societies. “This is essential if we are going to fill the vacuum which we have created by the vast literacy schemes whose success has been embarrassing and even frightening.”

Dr. Laubach pointed out that although there had been literacy developments in 88 countries and in 239 languages in recent years, three-fifths of the world population was still unable to read and a further one-fifth able to read only to a very limited extent. The interest of the remaining fifth in the literacy of the rest of the world was part of the new concern for the under-privileged, the hungry and the needy all over the world. The nations were learning that true compassion which was the most distinguishing feature of Christianity in action and something not known and practised by other religions. Dr. Laubach felt that this wide compassion and acceptance of responsibility for other men was one of the greatest ethical advances in the history of mankind.

The speaker described how effective a vehicle literacy schemes could be for the dissemination of material related to agricultural and hygiene education. Yet there was a real obstacle to all this “improvement” in the unreasoning fear of the illiterates that these schemes might be only another form of the victimization and exploitation which they had known before. But the printed word is the key even to this situation since many of the most backward peoples had a superstitious reverence for anything printed, derived from the awe with which they regarded their own sacred books.

“Now comes the second major problem of what these people are going to read”, Dr. Laubach continued. “Political propagandists and commercial purveyors of pornography are all too ready to supply material. A war is going on in men’s minds, and we must learn how to make goodness interesting to those who have learned to read.”

Dr. Laubach hoped that missionary societies would seize this opportunity and co-operate in the development of training in basic journalism, fiction technique and illustrative art.